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No. 9

FOREIGN TELEGRAMS.

THE POWERS AND MOROCCO.

FRENCH PROPOSAL.

London, Feb. 20. The *Standard's* Paris Correspondent learns that M. Delcasse is anxious to arrange a definite accord with England regarding the future of Morocco, and proposes to recognise the coast strip from Tangier to Ceta as neutral territory in which fortifications are prohibited, and the administration of which might be eventually entrusted to Spain, France obtaining a free hand in the rest of Morocco, though without the intention of presently extending her territories.

THE ADEN HINTERLAND.

Bombay, Feb. 21. Writing from Aden the *Times of India* correspondent says that the telegraph line has now reached Dthala, and arrangements have been made with the Sultans and Sheikhs to guard it in their respective limits. A cart-road is now in course of construction. At present all stores have to be conveyed on camels at enormous expense; and as the delimitation proceedings are likely to prove protracted, Government would probably find it cheaper in the long run to construct a light railway. This would afterwards prove useful for military and commercial purposes.

ANOTHER MAHDI.

It is reported that a Turkish Zaidi, named Syed Mahomed-al-Hadee, has appeared in the upper Yaffai country proclaiming himself the Mahdi and calling upon the people to follow him. He has failed to convince the people of his miraculous powers, and his success is improbable.

THE UNITED STATES NAVY.

London, Feb. 20. The Washington House of Assembly have passed the increase of the Navy recommended by the Naval Committee, namely, construction of three battleships and one cruiser.

THE MACEDONIAN SITUATION.

TURKISH PREPARATIONS.

London, Feb. 21. The Turkish railways have been warned to prepare for the transport of 25,000 redifs. This is supposed to imply the calling out of reserves of the Salonika corps.

REFORM SCHEME DELIVERED.

London, Feb. 22. The Russian and Austrian Ambassadors yesterday presented to the Grand Vizier the Macedonian reform scheme and requested a prompt reply.

REVOLUTIONARY FORCES.

Advices from Belgrade state that at the instance of Sarafof, a member of the Macedonian Committee who escaped arrest, seven fully equipped bands of 250 men each were formed in Macedonia last week.

ANTI-REFORM ALBANIANS.

A Turkish Commission has started for Albania to appease the

Albanians who are opposing the Macedonian reforms on the ground of favouring Christians to the detriment of Musalmans.

FEELING AT HOME.

Calcutta, Feb. 24.

London, Feb. 23.—It is generally agreed that Mr. Chamberlain's interview with the Bond leaders on Saturday was a satisfactory consummation of his mission.—*Englishman Special.*

MR. CHAMBERLAIN ON HIMSELF.

Allahabad, Feb. 24.

London, Feb. 23.—Mr. Chamberlain, in his speech to the Bond deputation, declared that he had no political ambition to gratify. His own time of active service was necessarily drawing to a close.—*Pioneer Special.*

A CHURCH IN KHARTOUM.

London, Feb. 23.

The newspapers publish an appeal from Sir F. Wingate for funds to build an English church at Khartoum.

THE MACEDONIAN REFORMS.

DETAILS OF THE SCHEME.

London, Feb. 23.

The Macedonian reform scheme has recommended the appointment of an Inspector-General approved by the Powers with large and independent authority, the organisation of the gendarmerie by European officers, and the admission of Christians thereto; and proposes various reforms in the judicial and taxation systems. Local expenses will be the first charge on the provincial revenues.

THE DARDANELLES QUESTION.

THE BRITISH PROTEST.

London, Feb. 23.

Lord Cranborne, speaking in the House of Commons, said that Turkey had not replied to the Note mentioned on the 6th January, in which a formal protest was made against the passage of Russia war vessels through the Dardanelles. He considered it was undesirable to present papers in connection therewith.

SOUTH AFRICA.

THE IMPERIAL BURDEN.

London, Feb. 24.

Speaking at a luncheon at the Chamber of Commerce, Mr. Chamberlain said that with the expansion of the colonies the burden of the mother-country was more than she alone could bear. The self-governing colonies had not borne their fair share. Some, India included, had done so; but generally they must rise to a fuller appreciation of their duty. He appealed to the leaders of both sides to consider if the colony were doing enough. If the assurances he had received were true, he was confident of the result. Unless it were recognised that the Empire was based on community of sacrifice, it would sink into oblivion like empires of the past which had left records of selfishness.

THE MACEDONIAN SITUATION.

RUSSIAN PREPARATIONS.

London, Feb. 24.

The *Times' Moscow* correspondent states that arrangements are completed for 280,000 men to join the colours the moment they are called. Exceptional activity is manifest in the Russian head-quarter staff.

EDITORIAL NOTES.

Anent the slanders and misrepresentations of Hindu periodicals in regard to the Widow's Home at Kodgaon, it is interesting and refreshing to read the statement of a man whom we know and whose testimony we can rely upon. The following statement by Dr. J. Ratter Williamson, late of the Y. M. C. A. of Lahore, has been published in one of the religious papers of America. It was written in September last, before any of the so-called "complaints" were heard. Dr. Williamson testifies not only to the character of the management but also speaks of the sanitary measures adopted by the Superintendent, Dr. Williamson writes as follows:

"I spent some hours the other day at Pandita Ramabai's Widow's Home. Surely that is one of the great works of God. For a Brahman widow to have organized such a work and secured funds for building schools, workshops and dormitories for 1,900 widows to be accommodated is of itself marvelous proof of what is to be found in at least some of India's womanhood. And the whole spirit of prayer and quiet dependence on God for all her wants is beautiful. She came out and greeted us very simply and dressed in the almost pathetic plainness of one of her countrywomen she seemed the very embodiment of a saviour of women, who had gladly put her all down at Christ's feet for him to use as he saw fit. I heard a story about her which I believe is absolutely authentic. Some time ago she was longing for more results among her great family and she talked it over with her workers and they agreed that they would continuously plead with God for blessing. For six months or so, one or other of the workers was always in prayer, both by night and by day. The result was a wonderful breaking down one morning at prayer time (8 o'clock I think) which lasted hour after hour until about 2 p. m.

It reminded me of what one had read of the continuous prayer which used to take place in the early days of the German Pietist Movement.

I believe almost 1,000 of the girls there are baptized Christians and the workers say their lives testify how real this is.

May I mention an illustration of this which perhaps it would be difficult to publicly mention, and yet which to me seemed the strongest proof possible in this land of India as to the genuineness of their love for Christ. You probably know that the sanitary work of houses and hotels in India is carried out daily by a caste of men who do nothing else and are called "sweepers." They are the very out-casts and are looked down upon even by coolies who, though they earn but four cents a day, would scorn to touch even one of the pails or the broom which the sweepers use. Pandita Ramabai had had much trouble with sweepers on their huge compound, and as is the case with us all, had much reason to complain of the way in which their work was carried out. And the Pandita has the most enlightened views on the vital importance of proper sanitary safeguards. Well she told the girls about it and told them the hundreds of rupees per year it would cost to have the work done so badly. She said it was an opportunity to serve Christ and asked for volunteers from the girls who would do it.

Sixty girls volunteered to do it. And they have done it grandly. To us in India, even though we have had but a very few years' experience, it seems most inconceivable that any power but that which Paul wrote about—"the love of Christ constraineth us"—could have wrought the miracle of making Brahman and high caste widows ready to do the lowest and most disgusting service of the community. Verily "I am in the midst of you as One that serveth" is being beautifully realized in some of the weakest of Christ's followers."

Here we have the testimony of a competent witness showing that *one half of the inmates of this great institution are unbaptized*, and that those who have become Christians only did so after a special manifestation of the Spirit of God among them. All who were baptized were persons who of their own accord sought the rite.

The *Arya Patrika* is deeply moved by the spiritual deadness of the Christian Church in Christian lands. After copious quotations from Christian papers which tell of discouraged pastors, who bemoan the spiritual deadness in the Churches, he proceeds to inquire the reason of all this, and writes as follows:

"The disciples of Jesus were not men who could be termed spiritually lost like the present Christian generation. Had Christ been living now, his influence ought to have worked. But it is admitted by the Christians themselves that that influence does not now work. The conclusion is therefore evident that Jesus is not now living. In fact, the spiritual death of Christianity is the most important evidence of the death of its founder. Truly so. It is established beyond the shadow of a doubt that, despite all the boasted civilization of Europe and America, which is said to have been brought into being by Christianity by men of the cult of the *Elitor of Nur Afshan*, the English society is rotten to the core."

Now what is to be thought of the intelligence of the man who can reason in this fashion? Some Christian ministers complain of the spiritual deadness in their churches, therefore it may be confidently asserted that all Christians and all Christianity is dead! We may of course by a parity of reasoning say, The *Arya Patrika* and the *Arya Messenger* complain of the apathy, indifference and selfishness of the mass of those who are Aryas in name, therefore we may assert that "it is established beyond a doubt" that Aryaism is dead and Hindu reformers are "rotten to the core!"

The argument to prove that Jesus himself is dead, is equally remarkable. Unfortunately for the argument the facts have been misstated. When Jesus was upon the earth, the effect of his life and teaching was such as to attract a few faithful souls about him. Multitudes admired his teaching and wondered at his miracles but *only a few were spiritually alive*. He distinctly taught that the truth of God should not avail to the salvation of the many. "Many are called but few are chosen." The sower went forth to

sow, but the seed which fell by the wayside, the seed which fell among thorns and the seed that fell on stony ground was lost. Only that which fell on good ground brought forth a harvest. Even the harvest was characterized by the varied degrees of perfection represented by the numbers 30, 60 and 100.

Another parable represents the sower as casting good seed upon his field while an enemy, the Evil One, sows tares in the night. The result is a mixed crop of wheat and tares. Both are allowed to grow together. Thus did Jesus teach His people that even the Church should always present a dual character of true and false professors, of the spiritually alive and the spiritually dead. Such was the state of Jesus' disciples when He was with them. Such, he taught, should be the condition of the Church until the end of the world. At the judgment he would send his angels to reap the harvest of the earth together, the wheat into his garner, while they should burn the tares in the fire. The "sheep and the goats" should be separated. To the sheep He would say "Come ye blessed of my Father;" but to the goats he would say "Depart ye cursed."

Now the Christian church has always presented this mixed character, so that in all Christian countries the majority of the people have rejected their Lord and refused to recognize Him as their master. This is the character of the Church in the world today. It stands as a living witness to the truth of Jesus' teaching. But, as in the days of our Lord upon earth there was a true living Church illustrating in the lives of its members the power of Christ to save, so there always has been, and is now, the spiritual body of true Christians, who live godly lives and, by their teaching and example, inspire even those who do not enter into their religious life so that they observe in a large degree the moral precepts of the Gospel.

This is the power that works in Christian lands that civilization which is known every where as Christian.

The attempt of the Arya editor to belittle this civilizing power only serves to exhibit the pitiable ignorance of a man blinded by prejudice. The fact is that the honesty of purpose, the truthfulness of utterance, the kindness of heart, shown even towards enemies, the high moral standards illustrated in the average man and woman, are not only not found anywhere outside Christendom, but never have been found elsewhere. We are willing to call to the witness stand the church of Christ in India and ask whether the men in the Christian community, who do not even pretend to be religious, are not on the whole as good as the men, who among Hindus and Muslims stand as their religious teachers and leaders? Are they not just as truthful? Are they not as pure in their lives? Are they not as honest in business transaction?

Whence then that *something* which differentiates between the Christian, who is living the life of Jesus Christ,

whose love and purity distinguish him from the ordinary worldling, who stands for uncompromising rectitude, who leads the crusade against sin in every form, who counts not his life dear if spent in the cause of right and the service of God? That *something* is the Spirit of Jesus Christ, who is as really present with His people today as when he walked in Galilee. He it is who maintains the truth in the earth, notwithstanding the rage of His enemies and the machinations of Satan.

The circle of His influence is ever widening and the nation is now hard to find that is not sensitive to the spell of His influence. The fact that the true church of Christ is alive, and always has been alive, is one of the strong arguments that its Founder is not dead but alive for evermore.

Messrs Seth Brothers of Calcutta, who had the monopoly of supplying Hindustani refreshment, at the Art Exposition in connexion with the Delhi Darbar, have advertised their proposal to establish proper refreshment rooms for Hindustani passengers on Indian Railways. We hope these plans may be carried out without fail and that the Government and Railway authorities will extend to them the means of carrying out that project. Such accommodation would be most helpful to all Indian travellers.

Question and Answer.

Question. God is infinite, and man is finite: how then can a man know God?

Answer. The word 'know' is used in two distinct senses. It is used first of *Scientific* knowledge. A student *knows* that the three angles of a triangle are equal to two right angles, and he *knows* what water is, if he has studied Chemistry. All this scientific knowledge deals with things that are finite, and that come under the senses. In this sense we cannot know God.

But the word 'know' is also used with regard to persons. A young man *knows* his father, his teacher, his friends. Now the chief thing for us to notice here is that greatness or position, learning or wisdom, does not prevent persons from knowing each other. Think of a very great philosopher, who has thought about all the greatest problems, and read all the greatest books; so that his mind is stored with all the best thoughts that men have ever had. Now that great philosopher may have for one of his chief friends a little boy of say three years old. The child knows nothing of the mighty thought which passes through the philosopher's mind, and which are his chief occupation; yet he may know the philosopher so well as to be able to tease him or please him at any moment. The little child may love the philosopher with all the strength of his warm young heart, and the philosopher may hold the child dearer than any other person on earth. Thus *persons* may know each other well, even if there be vast intellectual differences between them. It is just so with man and God. I cannot comprehend God; for my little mind cannot contain His infinitude. But, just because He is a person, I can know Him as a friend; and because He loves me, He is willing to have intercourse with me, and to reveal all the tenderness of His heart to me. Reader, have you any experience of the joy of knowing God as a friend? *Inquirer.*

Current Thought and Incident.

Fresh Facts for the Twenty-Second Birthday of Christian Endeavor.

1. As the Christian Endeavour movement comes to its twenty-second birthday, it finds that there are 62,132 societies of Christian Endeavour of all kinds in the world. Of these, something over 44,000 are Young People's; over 16,000 are Junior societies; about 1,400 are Intermediate societies; and the rest, Seniors, Mother, Floating and, miscellaneous societies. All told, these societies contain over three and one-half millions of members.

From every standpoint the last year has been one of the best that the Society has ever known.

2. Of this total nearly 44,000 societies are found in the United States, while nearly 9,000 are found in Great Britain, 4,000 in Canada, and the other 4,000 in Australia, India, China, Japan, Turkey, the countries of continental Europe, and the islands of the sea.

3. On this twenty-second anniversary it is possible to say, without qualification or exaggeration, that the Christian Endeavour movement is world-wide. Every country has its Christian Endeavour contingent, and in most of them the Society is thoroughly established, with a national organization to foster its growth. There is no foreign control, but every national society chooses its own officers from among its own members.

4. The growth of the Society of the continent of Europe has been particularly gratifying during the past year. In Italy, Spain, France, Portugal, Sweden, and Switzerland, national Christian Endeavor organizations have been established, and in several others a movement looking in this direction has begun. In India and China, too, the growth has been large, and in Persia the societies have increased eightfold.

5. Christian Endeavour papers have kept pace with the growth of the movement. The representative of the Society in Great Britain is *The Christian Endeavour Times*, a large illustrated sixteen-page weekly. In Germany an able monthly called the *Jugend-Hilfe* represents the cause. France, Spain, Sweden, Switzerland also have their Christian Endeavour papers. India has the *Indian Endeavourer*, Ireland the *Irish Endeavourer*, South Africa the *South African Endeavourer*. Australia has the *Golden Link* and the *Roll-Call*, while Japan, Hungary, and other lands have papers devoted to the cause.

6. The Christian Endeavour work among the Boer prisoners has been a most interesting feature of the year just closed. In St. Helena more than one-quarter part of the prisoners were active members of different societies in the prison camps. In the Ceylon camps were a thousand Endeavourers, and in Bermuda many more. They held regular meetings, conventions between the different societies, and in Ceylon a Christian Endeavour paper was published in the Dutch language. When peace was declared and the prisoners went back to South Africa, they continued their organization with the purpose of planting a Christian Endeavour society in every Dutch church of South Africa.

7. The prison work of Christian Endeavour during the past year has been greatly prospered. Nearly twenty States now have prison societies, and some 4,000 prisoners, converted of course, after their conviction, have been active members of the society. The career of those who have

been discharged from prison has shown a real change and that their lives had been revolutionized.

8. The "Comrades of the Quiet Hour" are those Christian Endeavourers who agree to spend at least fifteen minutes every day in meditation, communion, and prayer.

9. More than 30,000 are thus enrolled, and the influence of the "Quiet Hour" has been very marked upon the movement. Every convention has its "Quiet Hour"; many have received great spiritual benefit therefrom, and the art of meditation is no longer a "lost art."

9. The Tenth Legion consists of those Endeavourers who esteem it a privilege to give at least one-tenth of their income for the spread of the kingdom of God. Nearly 20,000 have enrolled themselves under this banner, and as nearly as can be ascertained the gifts of Endeavour societies amount to more than \$500,000 a year for the advancement of the cause of Christ through their own churches and denominations.

10. The evangelistic efforts of the Endeavourers have been steadily upon the increase of late years, and at least 200,000 young people come into the churches every year through the gateway of the Society, influenced in part at least by its meetings and fellowship.

11. In answer to the question, What practical work are the young people of the societies doing? the following actual kinds of practical service drawn from reports of a few societies in a single union may be mentioned:—

"Established a circulating library; brought about a closer union between the young and old; distributed provisions among poor at Christians; helped close several saloons; organized a mission; raised \$500 for the purchase of a lot for the new church; assisted in getting signatures of protest in order to close several saloons; took up social-settlement work at Noel House; raised \$500 for church debt; supported several orphans in India; contributed to "Homeward Bound Mission"; sent money to build chapel in Philippines; organized house-to-house visitation; helped bring seventy-five young people into the church; raised \$50 for a memorial window in church; organized a church canvass; canvassed Sabbath school periodically for members of the Christian Endeavour society; organized a canvass to enlarge the Sunday school; published the weekly church bulletin," etc. Hundreds of other forms of practical service are reported from other one union, and a like number from other unions.

"YES" OR "NO" TO JESUS CHRIST.

Thousands of people all over our land are accepting Jesus Christ and beginning to live a new life. There are many more who continue to exclude Him from their hearts. Why is this so? My own observation has been that many who admit Christ's claims, and who expect to become Christians before they die, are kept from accepting Him by some secret hindrance.

Some of you say that you are troubled with "doubts." There is only one way to dispose of a doubt, and that is by actual experiment. Have you ever tried Jesus Christ for yourself? Have you ever made one honest prayer for light or ever done one single thing to please Christ, or ever taken one step towards following Him? If you have, and yet have found Christianity a delusion and yourself none the better for obeying Jesus, then you have some excuse for your doubts.

Try Christ for yourself. Begin to obey Him. Millions of this world's mightiest and best men and women from the days of Paul on to the Luthers, Wesleys, Chalmers and Spurgeons, and to many whom you know and honour,

have tested Jesus, and never repented of it. Are you wiser or more penetrating than they? Will you set your opinion over against God's revealed Word?

Perhaps your stumbling block is over the faults of some professed Christians who have aroused your just indignation by their inconsistent conduct. You see their sins, even if you shut your eyes to your own sins. Among those whom you thus dislike, some may be self-deceived and some may be wilful counterfeits, but you never refuse good bank bills because a rogue has passed off a counterfeit note on you.

Have you ever known a man or woman who conscientiously kept Christ's commandments and was not vastly the better for it? Answer that squarely? No sensible Christian claims to be perfect. The best that is in him comes from Christ; the worst that is in him comes from himself. You see his occasional slips or stumbles; you don't see his sorrow for them.

The Bible says of certain persons who acted just as you act, "They eat up the sins of my people; they have left off to take heed of the Lord." In the same way you are eating up the gnarled and wormy fruit on some weak Christian's tree, and refusing to touch the good fruit on other trees which are produced by conformity to Christ. You are feeding your prejudice and starving your soul. On the great day of judgment you will have to answer for your own sins, and if the sin of refusing the Saviour is added to all the rest, you will wish that you had never been born.

The secret sins that say "no" to Jesus Christ are more than I can enumerate in this brief article. They are the "tap root" that holds the heart in the soil of impenitence. A's besetting sin is that of the young Ruler who said no to Jesus—an absorbing love of the world and unwillingness to practice self-denial. B's hindrance is a foolish fear of ridicule; he is in danger of being laughed out of his soul. C's is secret licentiousness.

I laboured hard for the conversion of a friend who seemed to be "not far from the kingdom of God"; after his death I learned that he had been in the secret practice of adultery. D's darling sin is covetousness and E's is simply procrastinating; he intends to be a Christian before he dies. All these are refusing the Saviour and resisting the Spirit in spite of their own conscience. Your "no" to the Son of God, my friend, will shut you out of heaven!

In urging you to accept Jesus Christ I would have you count the cost. A cheap religion is worthless. Christ's law of discipleship is to love Him more than the world; it requires you to do what is right and to give up what is wrong. Deny sinful appetites. Submit your wayward will to the will of Christ. When he puts in a claim to your purse, then let Him who bought your redemption by His atoning blood control that purse.

Count the cost of serving a new Master and living a new life and making a clean break with your old sinful self. Count the cost of losing money or losing sinful gratifications sooner than losing the approval of your conscience. Count the cost of a true, thorough, courageous, self-denying life that gladly says yes to the voice of Jesus Christ and resolutely no to the Tempter.

Count the cost of being saved, and set over this what it will cost you to lose your life, to lose your opportunities to do good, to lose the smile of conscience, to lose the favour of God, and to lose your immortal soul forever and ever. Your eternity hangs on the yes or the no to Christ Jesus.

—Recorded.

THE CHARACTER IN THE FACE.

The face is an open book. Every blot shows blackly upon it. Blessed be God! a man cannot be a villain without showing it. Pamper himself as he may, the hard lines on the face will come out now and then. Marvelous is the writing of the human countenance. Not that you find what is technically termed beauty there is a proof of moral excellence, mere form of feature or line of bone or tint of skin; we are not speaking of such superficial things in this connection; but the expression, its expressions when it supposes itself to be inexpressive, the very concealment of the character which brings a kind of luminous vacancy into the eyes.

Can a man drink deeply, and yet not show it in his face? Can any man think bad thoughts lovingly—can he roll iniquity under his tongue as a sweet morsel, and gloat over it and dream about it, and hail it in the morning, and bless it at night without that loved demon working its wizardry on the face taking out of the voice its solemn music, and casting into the gait of the wanderer the lurch of the vagabond? Men do not know this in all its reality. They have recourse to mechanical means for adorning themselves, for obliterating the traces of evil conduct; but they fail, the buried thing lifts itself up and casts off the flower that was meant to hide its presence.

A sudden expression reveals a character. "The show of their countenance doth witness against them; they have lost their spirituality, their ennobling reverence, their simplicity of soul, their genial smile, their impressive and self-interpreting frankness; they lurch, they wait, they glance furtively, and they blush; they show themselves to be devotees of sensuality. There is, amid all their claim to the contrary, a porcine look, a tone and manner which even the simplest can hardly misunderstand.

The other truth, the beautiful truth, is equally vivid. What wonders grace works in a man! How it fills even an ordinary exterior with light! How the Spirit of the indwelling God ennobles and dignifies the living home which He sanctifies by His presence!—*Scl.*

THOUGHTS ON WIVES.

A perfect wife is the divinest gift ever vouchsafed to man.—Sir Walter Besant.

No man can either live piously or die righteous without a wife.—Richter.

He that hath a wife and child hath given hostages to fortune.—Lord Bacon.

A wife that dishonoreth her husband most dishonoreth herself.—Arria.

Happy is the man who possesses a virtuous wife; his life is doubled.—Goethe.

A wife is under obligation to love, honor, and obey her husband.—Sir J. Gower.

The wife is the shoe, the husband the foot; the shoe should turn with the foot.—Wife of Pochion.

There is nothing better than a good wife, and nothing worse than a bad one.—Hesiod.

Men do not know their wives well; but wives know their husbands perfectly.—O. Feuillet.

A wise man should have a useful and good wife in his house, or not marry at all.—Euripides.

No condition is hopeless where the wife possesses firmness, decision, and economy.—Bartleigh.

Deal not roughly with thy wife whose strength is less than thine; but be thou a protection unto her.—Ame. nemha I.

TWO ENGLISH QUEENS.

AN ARTIST'S RECOLLECTIONS.

M. Benjamin Constant whose portraits of Queen Victoria of Queen Alexandra have been so much admired, gives to the *Figaro* a charming article, in which he relates his impressions of his visits to Windsor Castle and to Marlborough House. It was in March, 1899, that he had the honour of being presented to Queen Victoria, to whom he had brought, then barely sketched, the picture which was afterwards on view at the Exhibition. As he approached the Royal borough he had been struck by the majestic appearance of the place and by the beauty of the landscape which reminded him of some of Turner's and Corot's works. Then having reached the Castle a little before the appointed hour he strolled about the galleries, taking delight in a glimpse at the *chefs d'œuvre* of Rembrandt, Vandyke, Reynolds, and Lawrence. The deep silence which prevailed impressed him greatly.

After this interval of waiting the approach of Queen Victoria was announced.

Then I saw a little lady in black with rosy complexion, silver hair, and light blue eyes enter the room, leaning with one hand on a stick and with the other on the arm of a young Indian, a big Asiatic, of tall stature and olive tint, whose head was bound round with a turban of pink muslin. The Princesses of Wales and Princess Beatrice followed the Queen. I was much moved. I explained as best I could my plan for the adjuncts, with the throne of the House of Lords gradually disappearing in gilded obscurity in a Rembrandtesque chiaroscuro. And I then proceeded to take advantage of the Queen's presence to retouch the sketch of the head which had been painted and to accentuate the features and soon afterwards the aged Sovereign, returned to her apartments, followed by the two Royal Princesses.

Later on M. Benjamin Constant saw Queen Victoria at a garden party at Buckingham Palace, and was much struck by the brilliant scene.

It was at this garden party that the then Princess of Wales asked M. Benjamin Constant to paint her portrait. He undertook the task with some misgiving, as he feared that he might not do justice to her.

Rather tall and slight and of elegant appearance, no Princess of ever found in her Royal cradle more beauty, more grace, and charm. And youth has remained in that sweet face with its noble lines, its eyes of pure and deep blue, with an almost shy, though observant look in which nothing but the expression of general kindness is to be seen. When I arrived at Marlborough House for my sittings Her Royal Highness, must I say it, was sometimes late, but as soon as I heard her coming I thought no more of the waiting. When Her Royal Highness expressed regret at this I did my best to suggest some excuse for this delay. And all this she said with such simplicity, courtesy and modesty, and in such perfect French, that I could not help thinking, "Our Queens of France must have spoken like this."

The Princess was an excellent sitter.

She thus gave me the most valuable assistance and she granted me the necessary sittings in the most gracious manner. Miss Knollys, her first lady-in-waiting, who is remarkably clever and was almost always present at the sittings, chatted a little with the model and the painter and the time passed quickly, even too quickly, while the Princess's small Japanese dog snored on the cushions of an arm-chair. I see again in my mind's eyes the improvised studio at Marlborough House. A few water colours on the walls, some books, the simplicity of a school room.

At the conclusion of his interesting article M. Benjamin Constant points the moral. He remarks that all the kindness thus shown to him tells its own tale significantly enough. There was a thorough absence of political prejudice when a French artist could be invited to paint these portraits.

We should not be the intelligent people that we are if we could not perceive across the frontiers what is to our honour and profit. Gratitude is felt in morning England at all the marks of sympathy displayed in France, and, adds M. Benjamin Constant, "it is to be hoped that the reign which is now beginning will very soon reknit the bonds of friendship which the aged Queen, the great lover of peace, the former ally of France and her friend during every regime did not cease to maintain."

A Valuable Property.

Cyrus Townsend Brady tells of a Methodist circuit preacher whom he met in the West and who because, of the vast stretch of territory covered by him, was able to use the same sermon many times over. After having preached this discourse on one particular occasion he was buttonholed as he left the church by an old colored parson, who said:

"Dat's a mighty fine sermon ob yeh's. Ah likes it better ebbery time Ah hears it. Seems we cross each other's track putty of'n, sah; fo' to-day makes de seventh bles't time Ahse hear you' preach it. Ah'm a bit uv a preacher myse'f, sah, an, Ah wants ter say dat, when yo' its fru wid dat sermon, Ah's ready ter buy it sah. Ought ter last a long time yet, sah, it am such good stuff. Deed, sah, Ahse willin' ter gib yo' fo' bits now jus' to bin' th' bahgi'n, sah."

I FORGET.

I saw a friend in need of just the care.

That I could give, but I forgot;

In other words it will be shown to me

The harm that my getting wrought?

I saw a timid shrinking one pass by,

To whom I might have given cheer;

A smile, nay, just a kindly glance

Could quick have stayed the falling tear.

I knew of one weighed down with sin and shame,

Whose need of help was very great,

But when at last I reached my hand toward her,

I found it was too late, too late!

How much of heartache I might thus have saved

If I had always really sought

To give a bit of comfort so each one

Whose life touched mine when I forgot?

What if God's love forgot to answer ours!

What if he failed to heed our cry,

And turned away until it was too late,

And let our sin-stained souls pass by!

Dear Lord, I thank thee thou dost not forget,

That thou dost pity and forgive;

So help these souls I might have comforted,

That they may come to thee and live.

—New York Christian Advocate.

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